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Ashnook's LESSONS ON THE NECRONOMICON

(Simon Version)

Original lesson thread on the Occult Forums at:
<http://www.occultforums.com/showthread.php?t=10530>

As presented by: *Ashnook*
From 12-06-2004 to 04-26-2006
<http://www.necronomicon.sacred-magick.com/>

Compiled by: *Anderlin*
On 04-26-2006
Version 1.1

Forward

By *Ashnook* from the original post:

At the request of a member I am starting a class course on the Simon Necronomicon. I have a few rules before we begin, if you are a non believer that's fine, but don't get stupid about it. I will ask the mods to give you a warning if you post some stupid crap like "*ohh look at me, ima lvl 90 uber mage and the nec is fake*". Also, I like the format that kirk has on his lessons as far as no posting until I say "class is over"...so same rule applies here. Now that that's over with, let's get started. This is not intended to be an all in one course to make you the ruler of the world... It's meant to answer questions and get you started on you journey with the Necronomicon. The lessons will be on Tuesday, and I will spend Thursday answering questions. (If time permits.) Much of this information is not mine, much if it was learned from Bob, Nero, Redeemer, and all of my other fellow simoniconists. That being said, here we go.

1. An introduction to the Tome.
2. Basic protection and Side effects of the book.
3. Spells and Incantations
4. The watcher.
5. Advanced protection.
6. Sigil magick.
7. Evocation of the 50 / Advanced evocation of the 50.
8. The Gates (theory)
9. The coven and your journey as a priest (theory/practice).

By *Anderlin* on this compilation:

This compilation is an attempt to reduce the "static" apparent on the forum and to organize the excellent lessons that Ashnook has presented the community. Listed below are the differences between this compilation and the original posts (other than medium).

1. Removal of anything not pertaining to the instruction.
2. Addition of some organization to ease reading and localize information.
3. Addition of ***Qryztufre's*** "*Discourse on the Covenant*" (Appendix B).
4. Addition of ***Frater Nero's*** "*Short Guide to Necronomicon Working*" (Appendix C).
5. Correction of common spelling errors.

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Lesson 1: Introduction

Okay, lets look at what the Necronomicon is and is not. It has VERY little to do with Lovecraft and hence his work will NOT be discussed here (Nero knows much more about Lovecraft than I do anyways) It is not a 700 year old tome.* A quick look at the sigils will reveal that it was most definitely written within the past 100 years (besides the date of publication lol). On the other hand, after many hours of research with Qryztufre and a few others we began to find that MUCH of the Necronomicon has its roots in ancient Sumeria. For example, many of the incantation and spells can be traced back over 2000 years (albeit poorly translated and spiced up a bit). It derives its power not from the elements, but from the planets. While it has been argued heavily (by me and others in fact) that the book is "dark", that doesn't mean that it is evil. The magick is ancient and will feel like nothing you have ever worked with. As with any system, there are precautions that need to be taken, but as Nero says....Life is risk and so is Magick. I want you as the student to forget any crap you have read about the Necronomicon (unless it was on these boards). SOO many out there are eager to fling crap on the book without ever working with the system (Skeptics and reputable mages alike.)

I've read the story "Horror of Chelsea" and to be honest I was not very impressed with it. An armchairist could have written that up in 15 minutes. Many have made claims of a poor magickian writing the Necronomicon in need of cash, OTO members writing it, etc, etc. All I can say is that I was not there and hence do not know. When one looks at the book and notices the mis-translations and style, it can be argued that even an armchairist could have written it.....but I HIGHLY doubt it. The level of power of the book coupled with the amount of traps and "hidden" spells, rituals, and references exceed the writing ability of a theorist.

* As of 2006, Simon published a book called "Dead Names" which adds some credibility to the claim he did indeed find some ancient manuscript. All I can say is that you, the reader, should get the book and decide for your self. In the end though, it really doesn't matter.

Discussion

Question by **Marquise De Sade**:

Hello... I was wondering Ashnook aside from maybe being as an entertaining read or as in a way to set the mood, do you think there are any other purposes for the testimony of the Mad Arab chapters? While I know about the H.P Lovecraft story which I know wont be discussed i was wondering there might be something else concerning the testimony?

Answer by **Ashnook**:

There is a lot of "hidden" information when the mad arab gives his testimony. It reveals vital information that one needs to combat the ancient ones, etc, etc. While this could have just been put in plain view, I believe the authors (or author, which ever story you believe about how the book was created) used the mad arab to A. Test the reader and see if he is "worthy" to receive some of the information, and B. to make a good plot.

Question by **KageKi**:

Do you think the necronimicon is a good/safe grimoire to begin working with? I am very interested in invoking/evoking and am looking for a beginning, too many systems to look over I would like some friendly advice.

Answer by **Ashnook**:

I recommend getting a good background in CM before choosing a system to work with. Pick up a copy of Kraig's "Modern Magick" as well as a copy of "Summoning Spirits" by Konstantinos. These 2 books should keep you busy for a while.

Lesson 2: Basic Protection and Side Effects of the Book.

This lesson will be broken up into 3 parts: Basic Protection and Side effects of using the book and Warnings.

Basic Protection

When we look to the book the first thing that we notice is that earth is missing from the gates...this will lead us to discover that the LBRP is ineffective as well as other rituals designed to banish influences of earth. With a LOT of trial and error what we have discovered what works are 3 types of rituals: Solar, Planetary, and Banishing that invoke powers of the Elder Gods. The book says that there are NO effective banishings...this is what we call a blind. Grimories of this type are full of them (tests to see if you do the actual research). In this lesson we will cover solar banishing and planetary banishing.

A. Solar banishing:

We see that solar banishing works because of 3 reasons. The first is that the tome is dark in nature, the opposite of the SUN. (there are 2 reasons in the last statement, the first is obvious and the second will take a bit of research...note that the christian "Lord's Prayer" also works) The third reason is that the Necronomicon is planetary magick...and what big ball of energy to they all revolve around??? A ritual that is widely used by simoniconists is the Solar Cross (its up in my web site). Another method of solar banishing is a technique that IAM taught. You suck in mass amounts of solar energy then at once blast your whole radius with it almost like an atomic bomb had hit.

B. Planetary Banishing:

This is a bit self explanatory. The book involves planetary magick...hence the effectiveness of banishings that get rid of planetary influences. An example of this is the LBRH. (The 50 names of Marduk are Jupitonian...and yes I did just make that word up).

Side effects of working with the Tome.

This is something that has to be covered.

Heed them.

Paranoia is the biggest problem with the Tome. When using it your whole mentality is changing, spirits will show up from time to time, and paranoia can set in. Its important you keep banishings up.

When working with certain spirits your personality can change so be mindful of this.

Death and insanity CAN and HAVE occurred.

Discussion

Aside by **Frater Nero**:

There are a few things I would like to mention as well but I am unsure if Ashnook plans to cover them later. So I will just mention them now and ash can talk more about them or let me know to go ahead.

Another side effect of working with the book especially the spell book is the drain. If you have an active sigil most time the spirit will form a link with you and drain energy from you. It starts very slow at first but then gets more and more intense. I am talking you think you might have mono, unable to get out of bed drained. Banishings will not break it. You have to cut your link with the spirit and destroy the sigil. This effect is not with all the 50 but some of them it is very pronounced.

Aside by **Hitman777**:

Probably the 3rd Necronomicon spell/ritual/whatever I performed was the Inanna apple spell. I have used this several times and it has ALWAYS produced results, often times without my even having to offer anybody the apple used in the ritual. (I have noticed that it had the tendency to attract a particular girl into my life, regardless of the fact that she eventually moved to another state she would always be pulled back into my life, twice moving back to my state of origin and contacting me.) I have also experimented with substituting a jar of apple sauce for an apple and the effects were extreme, and sometimes unpleasant and unintentional (for instance, I left one of the jars of apple sauce in the refrigerator of a girl I wanted. Her mother, and two of her siblings, a sister and a brother ate it. And they all were trying to get all over me. The mother tried to have sex with me in front of the girl, her siblings, and four or five friends on a Valentine's day. End result: the girl kicked me in the head.) I have also had some success with mixing said charged apple sauce with aftershave, shaking it up, and applying regularly. It seems that even the scent had a direct effect upon people.

I was wondering if this particular spell will be covered, Ashnook? I've seen it work wonders (and horrors) and is much simpler than performing an evocation.

Question by **Almanter**:

Ashnook i have one question, maybe stupid but who cares ;] Well did You memorized all the text in sumerian (ivoxcations and stuff like that), so you can say them from memory (not reading etc.). Is it a big difference if I will read them from a paper (i'm trying to learn them to, but that's very difficult with that kind of language)

Answer by **Redeemer**:

I would memorize everything you are planning to work on. You do not want to forget a line and have to look at the book for reference. It could very well cost you your life. Also, memorizing the incantations produces, other effects as well. You want this.

Answer by **Ashnook**:

You can read it off the book, but as Redeemer said it could mean your ass... Memorization is best.

Answer by **Frater Nero**:

So you are saying you want all the benefits and power but are unwilling to memorize a few lines?

Aside by **Ashnook**:

Sometimes the Necronomicon spirits will show up almost randomly, sometimes with a message and sometimes it will seem as if they have nothing on their mind....though this isn't a normal occurrence, it does occasionally happen. Idimmu (what the Necronomicon calls astral junk spirits) sometimes show up, this this is prevented by cleansing your temple space and making it a temple to Enki. (This is done by sprinkling salt water, 60 times, around your temple area from time to time)

What I mean by personality changes may not apply to you or others, and is more geared toward the neophyte of the system. The Necronomicon's energy is ANCIENT, because of this, it feels much different than say the GD current. When working with the spirits, or other operations in the book, this energy (at first) can screw with you. Not necessarily in a bad way, just that your astral body and mind aren't used to working with this type of energy.

Perhaps I was a bit too zealous in my comments at the time LOL, but they do apply.

Lesson 3: Spells and Incantations

(The Book of Maklu)

The Exorcism of the Crown of Anu

The first thing that I would like to point out is that you do not need to use a crown specifically, I've used a papier-mâché mask with great success. Okay, this is the big cheese of banishings. This ritual is designed to invoke the essence of Anu when the magickian is in great peril. It is not to be taken lightly as it can knock you unconscious (very powerful). If you are being attacked and all of your banishings and protections are coming to nothing, this is the Incantation to use. If done properly your head will begin to feel a lot of pressure and then feel very light, almost as if you are floating. This is the essence of the Great Anu entering you.

A Conjunction Against the Seven Liers-In-Wait

This is used to conjure up power against the ancient ones if they are attacking you. (It can also be used against an agent of the ancient ones, if used against an agent of the ancient ones it can break off their power source and allow you to deal with them properly...think watcher)

The Exorcism Barra Edinnazu for Spirits Who Attack The Circle

Pretty self explanatory...if a spirit is attacking your circle beyond the normal tests (ie if its seriously trying to hurt you) this is used to super charge your circle AND banish the entity (this is important because if used properly the spirit will be banished...and thus no longer under your control).

The Exorcism Zi Dingir

Pretty simple, if a spirit is getting unruly but you still want to keep it around for questioning (and don't want to banish it just yet) this Incantation will get it under control. (When I've used it in the past it forms a major energy shield so to speak around the triangle of Art)

The Exorcism Against Azag-Thoth and His Emissaries

This is bad ass in a magickal duel...especially against left hand pathers. This spell works great against anyone who worships the ancient ones and those of the left hand path philosophy (even if they have nothing to do with the Necronomicon) Place a picture or item of the person on the throne chair that you burn. (if done correctly it should cause the person to fever...though I don't have a great deal of experience with this spell.)

Incantation Against the Ancient Ones

To be recited when the Great Bear (The Big Dipper) hangs from it's tail in the sky. More will be learned of this when you begin your journey into priesthood.

The Exorcism Annakia

This can be used as both a healing ritual and an exorcism. When it says the spirit will issue forth as fire and green oils its speaking of puke. And when it says the person must sacrifice at the temple of Inanna...it means they must cum while praying to her (have an orgasm in her name while praying to her)...it'll make you think twice about performing this spell over one of your pets ROFL.

Another Binding of the Sorcerers

This is a really awesome spell for those that want to scare away someone without messing up their life. It has worked VERY WELL every time that I've used it. If done correctly it will render the persons magick against you useless and should give the persons nightmares until they stop performing magick against you.

Any that are missing are because I have not worked with them.

Discussion

Aside by **Redeemer**:

I just want to interject a little bit of concurrent info:

Others may disagree with me, but I find the mandal of protection unnecessary unless you are performing an advanced operation. The circle within a circle offers all the protection you need most of the time. The outer circle serves as containment for the spirit much like the triangle of art. However, where Crowley says the Triangle is the symbol of magick, this is not so with Summerian Magick. The circle is it's symbol, and this must not be forgotten. In my experience, the Summerian system will teach you more about your circle, and The circle, than any other. It is far more powerful than the triangle, and it is perfect. Another small thing but noteworthy. The Watcher could not protect you if he was confined to a Triangle at your North quarter. When in a circle with the Watcher, you have nothing to fear except for leaving your circle, as he can protect you from all sides at once. This is protection you would surely miss if you did not have it.

Lesson 4: The Watcher

The Watcher, the Bandar, the Angel

In the Necronomicon the Watcher is described as a malevolent entity that will slay the magickian lest he stay in the confines of his circle and perform the sacrifice of bread, nettles, and pine. The Necronomicon goes on to say that he is of a different race. All of this is of course a blind meant to distract the reader from the true identity of the Watcher.

The Watcher represents two things. The Watcher is both the Magickian's Higher Self and a race of angels identified in the Bible as the SERAPHIM. Let us put this into context for a moment. The Seraphim are the highest order of Angels who are described as guardians of heaven. If at this point you are wondering how your higher self could be a guardian of heaven, it is simple. The Necronomicon states in several passages that the Priest of the Covenant is to guard the world from the Gates of Chaos...a sort of angelic or holy guardian. Put into that context, the pieces fall together.

Simon leaves us a hint about all of this in the Maklu text. We are instructed to perform all of the incantations over the aga mass ssaratu. It is said that the Watcher carries out the ritual for us, but if you have ever worked the incantations before you know that they are effective under a simple environment without the Watcher. This means that his job has to be something more than just a simple messenger of one's incantations. The supposed revelation is this; performing the incantations in the name of your Higher Self makes them that much more effective.

How then to connect with the watcher. The sacrifice is made to allow the Watcher to manifest himself via the physical plane. Next the conjurations are made. First is the preliminary conjuration of the three. This is more of a prayer to your Higher Self in the name of the three great Watchers than it is an actual conjuration. This is followed by the normal invocation, which is used to actually summon the Watcher. In this invocation there are many lines, which call upon a Watcher that no man has seen before. The reasoning is that your Higher Self belongs to you and you alone.

In the third to last paragraph, we are told to strike the left hand on the sword and give the formulae to dismiss the Watcher. There is, in effect, no practical purpose to dismiss the Watcher. The more you work with your Watcher, the closer you will get to forming union with him. In other words, the more you work with your watcher (via the preliminary conjuration and sacrifice) the closer you get to your Higher Self. Now the book makes a big deal about making sure your Watcher is present when you first enter each gate. Why is that? The Watcher is not allowed to enter with you, so it is not that. While he does do a good job of protecting your body as you journey in the gate, wouldn't a simple servitor or familiar do the trick? You see it is important that your Watcher be present because part of each gate experience will bring you even closer to your Watcher, or in other words your Higher Self. Simon indirectly backs this up in the OTO published zine "Behutet." In the sixteenth and seventeenth publications, the zine interviews Simon. In one portion, Simon recalls stories about people using the Watcher for magickal battle and having the energy sent back to them by the Watcher himself. He goes on to say that those who are walking the

gates do not have the same ill effects. It is safe to assume those who were attacked were not working with the Watcher in the context of it being their Higher Self.

Let us move on the second to last paragraph in this portion of the Necronomicon the Mad Arab writes, "Thou mayest not depart thine sacred precincts until the Watcher has been given this license, else he will devour thee. Such are the laws." When I first began dabbling with the Necronomicon I endeavored to summon the Watcher to see what all of the hype was about. Low and behold I was attacked when I left the circle frustrated because a creature in a black robe did not zap down from the cavities of the heavens. This is one of the Necronomicon's infamous traps. If you summon the Watcher with the mindset that it is an evil creature that will devour you, than that is what you will get. If you can read between the lines and come to the realization that the Watcher represents your Higher Self and the Seraphim, that is what you will get. I assure you, it will not devour you.

Let us back track in the chapter on the Watcher for just a moment though. The following passage has created much confusion for many who work with the Necronomicon: And it is said that some of that Race lie waiting for the Ancient Ones to once more rule the Cosmos, that they may be given the right hand of honour, and that such as these are lawless. This is what is said.

Note that the passage does not say "all of that race." The passage in fact indicates that if one is an agent of Chaos, so too is his Watcher. If you, for whatever mad and unlawful reason, twist yourself into an agent of the Ancient Ones, your Watcher will become tainted and twisted as well.

Additionally:

*My dear friend, mentor, and teacher **Smasher666** was kind enough to contribute the following article concerning the Watcher.*

The Holy Angel BANDAR

Here I wish to tell of my experience with working with this great and noble spirit. Others experience may differ and vary from mine as will be explained herein.

Let's first look at what is written by the mad Arab. Much is written to evidently warn of the secrecy and sacredness of the ritual. It is put with a touch of dread that would make the unworthy fear to conjure such a dark angel. Sometimes the grimoires say the opposite of what is actually intended. A guard if you will of that sacred magick. That it should be hidden from those unworthy and unchaste.

The normal invocation of the watcher calls the watcher from the fires of hell. The watcher is much like the angel race called Sepiroth fierce angels who guard the demons in hell and who guarded the Arc of the covenant. They are not happy angels. They are war like and fierce. However; not of a bad nature. They are serious as they have a very serious task. They differ from the race of ministering angels such as Michael and Gabriel. These are warriors of the race of Azrael the holy angel of death. If you break the covenant and work magick against the will of ENKI the BANDAR will turn on you.

Whom no man has seen at any time. Whom no wizard has ever called. I call thee

here now. This invocation of calling is meant to call a unique spirit special for the wizard who is summoning it. If that man has an evil mind something more akin a demon might come. This spirit will demand blood but none should be given to it. It should be banished. A time of purification before summoning the watcher for the first time is very important. The body must be pure. The mind must be pure. The heart must be pure. This ensures from the good mental and spiritual state of the sorcerer that a good and kindly watcher like the god that hath made me may stand at my head always <Exorcism of the crown of ANU> A good exorcism to say before calling the Fire God preliminary to summoning the watcher. So the Angel called is in some way a reflection of its master the invoker.

The watcher is supposed to be banished after the maklu rituals or whatever reason you called the angel is complete. I however never banish mine. This was revealed to me by ENKI through the 7th name ASARULUDU which name greatly resembles ASHARILUDU son of ENKI. The great king of the watchers. Instead the agga mass must be preformed within the space of every three days whether it be night or day not of matter. However night is a good time to try to send the watcher on noble errands. Use it but don't abuse it. Hopefully you have called a holy one and not an unholy one. If so it will be pleased to embark on any task which it might prove its self vigilant which is right in the eyes of MARDUK.

I have been calling BANDAR an angel and have regarded him as one for quite some time. However after hearing the master sage SIMON'S thoughts I have come to the realization that BANDAR although sharing many qualities of the Sepiroth the BANDAR is not an angel. The BANDAR belongs in the spirit class of the Jinn because like humans BANDAR has free will.

If you neglect your BANDAR it will turn on you. The Mad Arab warns us of this in the Necronomicon. The master sage SIMON us in the Necronomicon tapes that the BANDAR will turn on us if we neglect the sacrifice. The master sage SIMON has warned me personally that the BANDAR will turn on me if I neglect the sacrifice. Therefore being warned sternly by the master sage let us not neglect our sacrifices unto BANDAR.

The proper way to summon your personal BANDAR I will now give. Pg 69 in which the chapter about the watcher begins looks like the sign of Cancer. Cancer is ruled by the moon. It would be wise to summon BANDAR for the first time on the full moon.

Purchase a new bowl which you will use for no other purpose other than to feed BANDAR. With a black fine tipped magick marker such as a sharpie fine point permanent marker write the sign of the arra agga and Bandar as given on page 69. Then write the conjuration of the Aga Mass Ssaratu on pg 71 on the bowl. It would also be wise to write the sign of the 7th name of marduk with his name and word of calling on the bowl. This will help ensure that a good and kindly watcher comes and not a maskim. ASARULUDU'S word of calling is BANMASKIM.

The sacrifice is to be of fresh bread pine resin and lentil. Personally I have never used lentil but am under the impression that inhaling a non toxic amount of the lentil fumes may help your mind in the way of sensing BANDAR'S presence much stronger. I use a different weed which happens to only be legal in the state of California. If you can not find lentil do not worry it is not absolutely necessary but it would be prudent to find it. You do not have to burn pine resin in the bowl. I burn a stick of pine and a stick of sandalwood, incense in place of the resin.

Please turn to pgs 112 – 113. It would be best to make these for use in ritual. However if you are a penniless conjurer, and can not afford to make these then do as follows. For the Crown of Anu stand in the mirror and draw the eight rayed star of ANU / Inanna on your forehead. Then draw the 3 signs on the frontlet of calling in the order given from your chest to your navel. This is for protection. Before drawing the symbols on your body, take a shower or ritual bath. Before the bath recite the prayer on pg 205 through the first six lines of 206. This is similar to the Christian confession for forgiveness' of sins. You have asked the gods to forgive you for anything against them you might have done with this prayer. After the shower recite the preliminary purification invocation of Inanna on pg 110. In the blanks say your name and then SON OF ENKI.

Now enter your circle or if you have cojones big enough work without one. Without the double circle you will have no protection from BANDAR. However he will take this as a sign of respect and will not turn on you unless you neglect the sacrifices or perhaps do things unlawful such as using the URILLA text. BANDAR will attack you if you break the covenant between you and ENKI. That is if you are the priest of ENKI. If you are Christian or perhaps of some other faith I would strongly recommend that you use the double circle. Only work without the circle if your soul already belongs to ENKI. For the BANDAR will not attack the priest of ENKI unless the priest neglects the lunar sacrifice <at least once every 28 days> or does something unlawful such as using the URILLA text pg 181.

Purchase some gelled chaffing fuel which is flammable jelly sold in small metal cans. Place the can of chafing fuel in the BANDARS bowl and the bread in the bowl so that it will burn when the jelly is ignited.

Take 3 palm full's of salt and throw them into a separate bowl of salt water. Sprinkle the salt water 60 times about the circle each time you sprinkle say EA which is another name for my master ENKI. Now recite The exorcism of the crown of ANU pg 78. Next say the conjuration of the fire god. Pg 65. As you say KAK-KAM-MANU-NU light the chafing fuel with a match. Use a match and not a lighter as sulfur comes from the earth. Now blow your breath just a tiny bit into the flames without blowing the fire out. So that water, earth, fire and wind have all been respected.

Now recite the normal invocation of the watcher pg 72-73. Then recite the special conjuration of the watcher pg 71 and stab the sword into the ground at the appropriate time.

At this time you should definitely feel the presence of BANDAR. Try to communicate with BANDAR. Make sure that the bread is burned well. BANDAR is usually summoned to perform rites from the MAKLU text pg 76 or when it is desired to enter the gates. BANDAR is banished with the formulae given on pg 73 the license to depart.

Concerning BANDAR's sword. There are many ceremonial swords which are useful only as wall hangings. A real sword has a full tang a piece of metal which extends into the hilt so that when you strike the sword does not break. Steel is fine but if you know a smithy a sword of made of Iron may have magickal properties of its own better than a mixed metal like steel. Of course a machete is a cheap alternative and works perhaps just as well. Buy an engraving gun and inscribe on it the agga the arra and the Bandar. Also the seal of, Ganzir pg 11 and on the reverse the 3 signs

from the frontlet of calling, the eight rayed star of Inanna, and horned moon. A good time to make the sword is on a full moon which is the night of walking but check the positions of the planets <use astrology> and try to pick a favorable time or at least a time when no planets are retrograde. Mars retrograde would be a bad time. Mars on your ascendant would be a good time. Even a lunar eclipse <which happens on full moon> might be an excellent time. I was born on the lunar eclipse of June 4th 1974 with Neptune conjunct moon. Neptune is the planet of ENKI and is the ninth gate. As the prophets such as Jesus, Buddha and Mohammad were born on lunar eclipses you might say that I am the prophet of ENKI.

Now I will give the formulae to work with BANDAR in a higher way than given in the book. Let us note that this is also a much more dangerous way. You should only try this if you are a priest of ENKI. Meaning that your mind heart and soul belong to my master EA. Instead of banishing the BANDAR you can keep him in this plane of existence where he will grow stronger. You will need to keep a candle burning for him 24 hours a day 7 days a week. The best kind of candle to use is a saint candle which is often used when someone dies or someone is in a time of need. BANDAR likes saint candles. With a black marker write the 3 signs pg 69. Then write a prayer for BANDAR on the candle. Example "BANDAR my holy guardian angel grow strong in this world that you may protect me and do whatever is good in the eyes of our master ENKI.

You must always keep a candle burning for BANDAR on his altar. You should have a special altar for BANDAR if you are working with him without banishing. Every day you must place fresh bread in his bowl. You will notice that the bread may become rock hard in only the space of one day. Every day you must burn pine and sandalwood incense for BANDAR. Within the space of every 3 days you must perform the Aga Mass Ssaratu. If BANDAR is hungry before then he will let you know by tapping on walls doors and windows. He will also try to communicate with you in this fashion. With all lights off with the exception of his candle you might see strange shapes appear in the shadows behind the candle such as a warrior with a helmet. If you want BANDAR to follow you or in the event you need to summon him for help say BANDAR COME and he will either appear hovering in the air over your back or appear as a dog walking behind you. This will only work if BANDAR is already in the physical world. Otherwise if you need his help you must summon him with the special conjuration pg 71.

Good Hunting!

Original Lesson 4

(The Lesson 4 above is a replacement posted near the end of the lessons. Ashnook suggested that you ignore his original lesson on the Watcher, but I've included here for completeness. -Anderlin)

Lets look at who the watcher is...your guess is as good as mine. The book tells us that he is "of another race". Now Ive read countless articles on theories about what this may mean...most say an extra terrestrial or some sort (for example an alien from another dimension)...who knows. This is not very important though, so lets move on.

The Watcher's purpose is to watch over something (generally during an operation...though not necessarily) such as your body, your property, your mandal (circle), loved one/s...the possibilities are endless. Another purpose of his is to carry out tasks set by you. He/it is one of the strongest pieces of protection in the book.

When I work with him, I summon him outside of my circle. Redeemer uses a double circle and summons him in-between the 2...either way he is very effective.

Follow the instructions in your book to a tee. Know that he is capable of many things, and administering death to a magician comes quite easy to him (I AM TALKING ABOUT ON THE PHYSICAL PLANE!!!).

He is very cunning and smart Just be mindful that he is not dumb...and is knowledgeable of much.

He is also the one who punishes those who break a law of, or betray the covenant. I have seen gods and many spirits bow and run from this creature. He is no joke and not something to play with.

Also a tidbit, you can summon him and request him to be at a certain place at a certain time...this will come in great handy.

Never try to INvoke him.

Discussion

Question by **MageX**:

Things heard about the Watcher (confirmation appreciated):

** The Watcher needs its sacrifice once a month. If it's called and hasn't had it, it's likely to get testy.*

** If a Watcher is sent against a person who also has a Watcher, nothing will occur. The species has an innate respect for each other.*

** A person once sent their Watcher to terrify someone. It did it, all right - then it turned around and did the same for its magician.*

Frankly, I've never really understood the appeal of the Watcher. I just prefer using magical defenses that don't try to kill me at the drop of a hat, that's all.

Answer by **Qryztufre**:

Theoretically he is nothing to fear...so long as you understand and abide by all the laws of the Covenant. (Some of the 50 names SHOULD help you to understand these rules). Though, without knowledge of the laws set down between the gods and man one could easily cross the line and be dead...so while I think my theory is sound, I'd not test it.

Answer by **Redeemer**:

You do not have to sacrifice once a month. But if you have not sacrificed in over a month, you need to modify the ritual, and do the sacrifice. He does not get testy. It's no problem.

Hitman, from my experience, the Watcher appears physically, every time. No type of energy is needed to call him fourth, as the summoning seems to be enough.

Answer by **Ashnook**:

1.) As was covered by Redeemer, you just need to do it in the month that your working with him.

2.) I've heard this too, and I will support this claim under NORMAL circumstances...just be mindful that I cant confirm this under abnormal circumstance (say for example if two members of the covenant were to engage in battle and one had more favor with the gods).

3.) Again, this question would most certainly depend on a case by case basis. Can you provide more details?

Answer by **Frater Nero**:

Yes while the other Nec guys, mostly the 50 can be very flexible. The watcher is totally rigid. He does not want to be evoked and he does not like you. He is only bound by the covenant.

Question by **Snoopdg94**:

So infact its all about us...and the nec just projects what we are?

Answer by **Ashnook**:

It projects a representation of your higher self which you work with, in cohesion with the Gates, to eventually form union with your higher self. Remember that to form union with your Higher Self (or whatever term you want to put on the process), the lower selves of you must be abolished. This is one purpose of the Gates.

Question by **Anuck-su-namen**:

So....is it safe to say that this is akin to Invoking the Bornless One in Ceremonial Rituals--could that be used as well? Also, what are the safety precautions for use with the Spellbook? (I think others may also be interested as well). Finally, with the amulet from the fire to be visualized with the BCA ritual which part of it is to be used. I see about five different sigils on the amulet itself.

Answer by **Ashnook**:

I would be weary equating the bornless ritual to the invocation and summoning (etc) of the Watcher. It is my understanding that one of the uses of the Bornless ritual is to commune with the higher-self. With the Watcher, you are actually summoning an entity, specifically an angel, that acts as Spirit Guide, Protector, Aid, and Higher Self (and probably a whole host of things that I've yet to uncover).

For the Spellbook stuff, I believe that my lessons covered that somewhere. You will also want to search the thread "talking points: Necronomicon" (I believe that is the name of the thread). I hate to say "just use the search function", but I know that Nero, Grab, myself, and many others have discussed at great length the various ways that one can work with the spellbook.

For the BCA, use the whole amulet.

Question by **Snoopdg94**:

Finally all this watcher thing is making sense, and is taking the fear out of me summoning it, ashnook you should like write a book on this whole thing and publish it somewhere, it would be really helpful for us newbies.

Answer by **Ashnook**:

While much of the fear SHOULD be taken away regarding the holy Bandar, it is very important that one goes through a phase of purification etc (the gates purification with modifications to the fasting depending on your health and fasting ability would be great for this) is very important before evoking your Watcher for the first time.

*** WARNING ***

Before you go off and decide not to banish your Watcher, be prepared to kick your aga mass sarratu in over drive. If you are not banishing him, the sacrifice must be made every three days. A candle must be burned at all times for him and an offering of fresh bread be made once day. Working with Bandar in this way is a practice that should ONLY be used by those who are working the Gates ie Priests of the Covenant.

Lesson 5: Advanced Protection

1. The Amulet from the Fire

Okay at the beginning of the book there is an amulet that you are instructed to make out of silver and never let sunlight hit it. I'm not going to discuss the physical form of the amulet but Frater Nero shared with me an amazing technique used to break links and negative energy. Close your eyes and imagine a large flaming pit and out of it rises the amulet (make it large enough to cover your body) and visualize it engulfing you. Know now that all negative energy is washed away and you are free from any chains.

(The physical amulet and what it does is all explained in the book and needs no further discussion here)

2. Invocation of the Four Directional Gates

This can be found in the book of calling and is used to summon forth powers to protect you in each direction. North, East, South, West and then a final incantation of all direction. This is a very potent production and is not to be taken lightly. They also serve to begin to change the vibrations of the magickian and open him up the forces of the Necronomicon.

3. Faith

The concept known as the holy spirit can be a most useful form of protection. I am talking about the christian holy spirit. It can be defined as the state of eternal love and kindness though not weakness. Those that detest christian material please do not bash or flame this point as it was taught to me by someone who had over 30 years of experience with this book. If you don't like this method then don't use it but please no flaming.

4. The Fire God

The fire god is used as a method of protection as once summoned will destroy those who are causing you harm. He is NOT a lightweight. He is not used as the watcher (i.e. not used as a guardian). The Fire God's job is to take vengeance on those that have hurt you MAGICALLY. HE IS A GOD AND MUST BE TREATED AS SUCH. As most gods you will likely have to pass tests before he will grant you aid. He is not malevolent but don't mistake his kindness for weakness. When you summon him make sure he is summoned a few yards away as the heat from him CAN burn you.

5. The Necronomicon

The book itself and even the name of the book is a charm and amulet. It can protect you when all else fails.

6. The Watcher

Refer to the lesson about the Watcher.

Discussion

Aside by **Frater Nero**:

I would like to expand this a bit if I could. Flesh out the details.

If you know the spirit that is causing the problems then here is an effective way to deal with it. Bring up your circle as you know how. Form the sigil or sign of the spirit outside of that circle facing you. Form the amulet between yourself and the spirit's sigil. Superimpose the amulet over your body within your circle. BECOME the amulet and use its power to blow the spirit's sigil away like smoke in the wind. Banish as normal. I have found this method to work very well for any of the problems that come from working this system.

Lesson 6: Sigil Magick

Okay, today we are going to discuss sigil magick using the Necronomicon. First off we are using the spellbook BUT keep your Necronomicons handy...remember they have talismatic protection and power. Many first starting out with the spellbook cant tell if its sigil magic or an invocation and what they end up with is a bit of both with can be very dangerous. The first thing that I want you to do is to change the line of "come to me by the powers of the word X" to "charge this seal by the powers of the word X". Now when it wants you to envision your goal most simply do a quick visual of it and that's it. WRONG What you need to do is enflame your self in the knowledge that whatever goal you want is already being solved. Okay now for charging the sigil....this can be done by setting an astral cord from it to say a planet or the sun....or blasting it with a psi ball.....now we get to my favorite. SPERM (or blood which has almost the same effect in the Necronomicon). Cum works the best and will produce the BEST results (as far as achieving your goals), BUT it is very dangerous because it create a DIRECT link between you and the spirit. If you look you can see an astral cord (sometimes) connecting you to the spirit. Now lets talk about protection with the spellbook. Flour circle is necessary...now were not evoking anything BUT sometime rituals in the Necronomicon (including he spellbook) can attract a lot of Iddimu (Necronomicon spirits which are considered demons but are very weak and sometimes just vats of energy). Solar cross before and after. Keep the sigil with you and enjoy. Word of warning...often time the situation will get WORSE before it gets better....but when it gets better it will be as if a miracle has been preformed.

The sigil once charged is almost like an entity in some respects because now it has energy. Put it in your wallet or where ever you are going to keep it and pay no attention to it...before you know it its effects will take place. When you are performing a banishing or other rituals you are going to want to wrap the sigil in cloth (some say it HAS to be silk but anything non synthetic will do such as cotton) so it wont be influenced. When you are done with it you can bury it (if you do this sprinkle salt around it), burn it (if you do this MAKE SURE THERE ARE NO ACITVE LINKS TO THE SPIRIT AS IT WILL HURT IT), or you can keep it in a box or bound book which is designed to keep any energy or link INSIDE the box (or bound book).

Discussion

Aside by **Frater Nero**:

Good lesson Ashnook. I was aware that is how you "fire" your sigils but in the past I have worked with the spell book in a very different manner.

I banish and set up my circle as always. I use the candle set up as described in the spell book. I find sitting in the dark with only the candle does seem to help at least on a mental level. I recite the "spell" with a few modifications. I then simply stare at the sigil. I try and think of nothing but the sigil. I follow the lines with my eyes and memorize every curve. At a certain point I pull back my gaze so I can see the entire sigil. I assume the 1000 yard stare I find works well with spirits sigils and repeat the spirit's name over and over again as I burn the sigil into my brain. Once it flashes and I close my eyes and still see it like a over exposed screen. At this point I put myself into a movie. I see, feel, interact in the movie the way I want it to turn out. The way I want the spirit to do it. I will often repeat the movie a few times while keeping the sigil image in the back of my mind. Once I am confident I recite the rest of the "spell" and command to the spirit to obey by his word.

I then stretch and look around to try and get out of that state. I usually use a Adoration to the Lord of the Universe to also help break the state and to thank the divine for a safe operation. I then banish with the Crown of Anu and others rituals if I feel the need. Follow with a LBRP to clean my space.

P.S. When you make your request you have to be very **specific** and cover any loop holes. This is the reason I prefer the movie way instead of verbal. It seems to give them less wiggle room.

Question by **Grab**:

Hmm, interesting point. How does the newbie make sure there are no active links before one burns the sigil (otherwise, the most convenient method, it seems)? (I've noticed some weirdness when burning sigils, myself.)

Answer by **Frater Nero**:

I am not sure of an official way. I am actually very curious how others do it, but I can tell you how I do it. Mainly I keep the spirits sigil close to me till I receive what it is I asked for. Once this has happened to my satisfaction I pull the sigil out and stare at it a bit and thank the spirit for their good work and "I thank you and now release you from your bonds to this sigil. Come again quickly to my call and I ask you to now go in the peace of Adoni harming none etc." I then burn the sigil as normal. Often times I will burn the sigil with incense as a thank you.

Lesson 7: Evoking the 50

I will be condensing the two lessons on evocation into one lesson to create longer dialogue.

Evocation of the fifty names can be essentially styled two different ways: Solomonic or Necronomicon style (other formats can be drawn from these two but essentially these are the two most common styles when evoking spirits from the Necronomicon). Lets back up a bit though and discuss a few things about the fifty names. First is that they are from the sphere of Jupiter. This being said planetary banishing works very proficiently. Often times when you ask for something it will not come exactly how you asked for it so keep this in mind (this isn't always bad...just different). Many people complain about there behind a sort of "dip" in the results i.e. the results will get worse...DO NOT FRET my friends as this is simply part of the formulae "IAO" as handed down by Crowley. The ritual is the "birth" (Isis), the situation getting worse is the "death" (Apophis), then it will seem as if a miracle as occurred and the situation will be resolved i.e. your request will be answered "rebirth" (Osiris). This sort of formulae is often followed in Necronomicon rituals as a whole but it is especially apparent in evocation (and invocation).

Many of you might have questions as to what these entities look like but that is not easily answered. Generally speaking the first time you summon these beings they will appear as random geometrical shapes and after that they will take on a humanoid figure (or sometimes a full-blown human appearance). This is a VERY general statement and is not to be accepted as truth 100% of the time though it is found often in the experiences of magickians.

I won't delve into this too much but as with any evocation your banishings and protective precautions need to be kept up etc.

Now we will look at the pros and cons of Necronomicon style vs. Solomonic style.

Solomonic style pros: For many of you the system will be familiar, working with the fifty using a solomonic style will not completely change your vibrations from your regular ritual work, if you attune to practicing western techniques you've probably made some friends in the astral and by using the solomonic style of evocation it would be easier to call them up if you get into trouble.

Solomonic cons: familiarity is not always good as there are some western mechanisms that simply don't work with the Necronomicon (for example the LBRP), some report that a solomonic style doesn't produce as much results as a Necronomicon styled evocation, there are differences in how things are called (i.e. what's happening in the astral when the entity is being called) and if you're not careful your familiarity with western styles can get you into trouble.

Necronomicon style pros: After a bit when your vibrations are in tune with the Necronomicon you will notice it is easier to call and command these spirits, by using the Necronomicon method there are many helpful spirits and gods you can call upon (which will rush to your aid quicker if you are practicing methods described in the Necronomicon), the 50 are often times more responsive when called traditionally, you gain the protection of the watcher (which on the other hand can quickly sway

into a con if your not careful).

Necronomicon style cons: the system will open up many new dangers when first beginning until you start to fully grasp the difference of calling in western and Necronomicon methods, there are many blinds and traps in the system that can hinder you at the beginning, the system is incomplete and therefore many times yu are forced to actually think outside the box (which isn't really a con but it can cause you some headaches while arm chairing theories lol).

I'm not proposing that one is completely better than the other and to be honest I recommend a mix of the two (though if you plan to delve deep into the Necronomicon system then you will need to eventually start using the Necronomicon style).

My experiences with some of the 50 can be found [here](#), and for an outline of using the Necronomicon style I will refer you to Frater Nero's thread found [here](#).

Let's discuss something that one of our chaos friends had brought up a couple of weeks ago. Many systems use a certain emotion to put someone in a state of gnosis (my definition of gnosis is a semi trance like state that is achieved during ritual to heighten the astral senses...i.e. an altered state of consciousness produced by emotion). The Necronomicon (even if using the "good" side) uses fear to achieve this. Often one will feel scared enough that they enter an alter state of awareness before they even know it (I'm not talking about LSD altered state of awareness lol just enough to raise the astral senses and separate one from the mundane world). The only drawback of this mechanism (besides accidentally turning your white flour circle into a pasty yellow lol and staining your newly bought white robe) is that if unchecked will lead to deep states of paranoia.

Discussion

Question by **Dafatguy**:

Ash could you please expound upon the operating procedure for the conjuration of the fire god? I wanted to get some ideas as how to do it as a standalone rite.

Answer by **Ashnook**:

To do it has a standalone right you would simple need to use the conjuration of the fire god given in the Necronomicon BUT treat it like a normal evocation that you would perform with one of the fifty names. After the conjuration simple ask to manifest in your mirror (though your mirror might break) OR try to view it astrally (with your physical eyes or your third eye). This entity is perhaps more dangerous than the others because fire and sunlight would obviously not work as specific banishings. He is fairly nice and will only retaliate if you initiate the attack or are very rude...in any case if by some freak occurrence he does decide to get nasty use the BCA or use IAM's solar banishing wave BUT instead of using solar energy use Jupiter energy with the symbology that your banishing in the name of Jupiter.

Question by **YHVVH**:

(From a related post not originally in the lesson thread -Anderlin)

An incredibly stupid question, because I'm not familiar with the Necronomicon (in practice, I mean)

I'm interested in working with the Necronomicon, after some positive experiences with other grimoires, but I don't know exactly how.

Everyone knows that for the Goetia to work, you're not supposed to follow the grimoire's instructions unless you're psychic. You should employ a magic mirror, use astral mental projection or be trained to "feel" the entity and converse without actually seeing it.

But (I'm not referring to the spellbook but to the "real thing") do you work with the Necronomicon as explained in the grimoire? I mean, do you cast a circle, sacrifice the appropriate incense, thrust an unconsecrated sword in the ground, simply recite the conjuration and the `Watcher` suddenly appears in front of you? Or are there tricks I have never read of, as with the other grimoires? In short, WHAT'S YOUR METHOD OF WORKING, except for the spellbook?

If this has already been discussed and everyone here is familiar with the means, can someone provide me with a link???

PS 2 - The Necronomicon circle is a double one. When tracing the astral circle ritually, do you trace it on the outer or on the inner circle? (the stupidest question ever)

Well, with the Necronomicon I feel like a COMPLETE newbie (and idiot)...

Answer by **Ashnook**:

The book doesn't give CLEAR instructions on how to summon the 50 names. Well, it does but you have to be able to "read between the lines". And even then its still confusing as hell. In all honesty it tells you everything to do UP TO the actual summoning, your supposed to "wing it" from there. The book also doesn't tell how to banish. It hints around and tells you what you're supposed to do if your about to get killed....but that's it. You mentioned the watcher. I don't know your magickal

background so I can't tell you if you should work with him or not. BUT, unless you plan on working with something EXTREMELY dangerous or if you are walking the gates he (or they rather) are NOT necessary. He can be very dangerous. That's all I'm going to say about that. Okay, on to the circles. Like most grimoires of this type it has long elaborate physical circles which are called MANDALS. It also later says you can use a double circle. While I recommend working with the mandals the first few times, it may not be possible unless you have a lot of free space and a flat surface. I've have come accustom to generally working with only a single circle for the physical (and some times just an astral circle...though I don't recommend that, but then again I dont know your magickal background). If you are going to use the double circle along with an astral circle, make the astral circle thick enough to "overlap" BOTH physical circles. Here Ill provide an example of how an evocation of mine generally goes.

1. Take saltwater bath while praying to my personal dieties.
2. Either put robe on or remain naked (I prefer naked though its not always possible...if you live in the city I suggest a robe)
3. Get tools together. My dagger, sword (not watcher sword, but my magickal sword), copper dagger of Innana (sometimes), bag of flour, alter, incense, mask of anu (my variation of the crown of anu), the spirits sigil, my Necronomicon, and scrying mirror (if I'm using one).
4. I take all of these tools and go outside.
5. I set my alter up with the tools and light the incense.
6. I make the circle with flour. I then "cast" my astral circle using solar energy.
7. I put on my mask and perform IAM's solar meditation.
8. I perform the LIRP
9. I then perform the LBRH.
10. I put the mirror on a stand outside of my circle.
11. I walk back in my circle and begin the peer at the sigil while chanting his/her name and word of power for about 2 or 3 minutes.
12. I call to the spirit using its name. I ask it to manifest in the mirror by its word of power. I tell it to manifest in any way or form that pleases it.
13. I converse with it and ask it to carry out a task for me.
14. I tell it the details of how I want it done.
15. I give it a license to depart.
16. I perform the LBRH, the BCA, and the SC.

17. *I recite the "incantation for demons that assail in the night".*

18. *I perform IAM's solar meditation again.*

19. *Once I'm satisfied that everything is properly banishes I get my tools, etc, etc together and go back inside.*

20. *I eat something and watch some television to "reenter" the mundane world.*

21. *I make a prayer once again to my personal dieties.*

This is not how I always do it, but just one example of how I have and generally do it. I'm not telling you this is how YOU should do it, just an example.

Question by Marquise De Sade:

(On ritual tool creation)

Sorry another question. I was wondering what specifications are used when working with the Necronomicon tools, like size, and all that stuff? Must they be made in the light of the moon and the like? IS the amulet that the mad arab holds essential in workings? What about the symbol in front of the book? I really like it, and was wondering if it also has any protective properties? I'am hoping those who work with the book can tell me what tools you use. Thanks for reading.

P.S-I'am taking working with the necronomicon very seriusuly, and am hoping to work with it soon so I'am sorry if any question has been repeated.

P.P.S-One more thing. What is the exact meaning of the symbol in front of the Necronomicon book, and would it be wise to say use it as inlay or as anything which is not related to ritual working?

Answer by Ashnook:

1. *In this case size really doesn't matter.*

2. *Follow any instruction in the making of the tool, the design, size, etc can be a bit off but NOT the instructions on making them....if it says make at night, then do it at night.*

3. *The amulet is not necessary BUT I STRONGLY recommend you either making it yourself, or pay someone to engrave it.*

4. *The symbol is often referred to as the "sigil of the gateway". It is composed of three separate symbols, the ARRA star, the BANDAR, and the ELDER sign.*

ARRA star: The symbol of our race and the covenant which is made between the Priest and the Lord our God and Lord of all Magick, ENKI.

Bandar: The symbol of the Watcher, shall never be used, worn, or engraved upon anything unless the ARRA and/or the Elder sign is used with it. If not it will empower the Watcher and he will rise up against ye.

The Elder sign: The symbol of the Elder gods...many demons run and shriek in fear when they gaze upon it for it holds much power.

Yes, it most certainly does contain a lot of protective qualities.

5. *Outside of ritual is it fine so long as it is not flaunted...for the openly and*

intentionally show it to the profane would be unlawful against the covenant (ie you can ideally wear it as a necklace but don't show it off to everyone and throw it in their face so to speak).

Aside by **Ashnook**:

(On evoking a Nec god)

*IAMRAH invoked Marduk...the only thing he said about it was that it felt like a train wreck. I *believe* hitman777 has invoked a Necronomicon god (can't remember if he did or not hopefully hell post and clear it up). You probably won't find that many who have invoked the Necronomicon gods for a few reasons. First it is against the laws of the covenant to invoke or evoke any of the gate gods unless you have traveled through their sphere...and most have not walked the gates (only two that I know have are hitman777 and IAMRAH). Second: Gods that aren't gate gods such as Enlil, Anu, Enki, etc are VERY hard to evoke and INVOKE...and if they do show you'd better have a good reason for calling them...if not its your ass.*

Aside reply by **Hitman777**:

I tried to evoke Inanna, stupidly, and got some of her servants instead. The whole procedure got shot to hell, and I suffered some temporary adverse aftereffects. Also, I sat in the triangle during an evocation of Lugulabdubur, chanting his word of power, which I believe is Agnibaal. VERY good effects. At one point after Lugulabdubur was called within me, I am told that I kicked a park bench in half!

Question by **Ashnook**:

Nero, are you talking about breaking the link with the "amulet through the fire" ritual?

Answer by **Frater Nero**:

Yes and it worked very well for me. It stopped the drain completely.

I formed a circle and then formed Namru's seal on the outside of my circle. I then created the amulet between me and the seal and then superimposed the amulet over myself while I watched Namru's seal dissolve. I followed this with a common banishing. This is a simple method I experimented with and I have to say it worked better than I had hoped.

Lesson 8: Theoretical Gate's Lesson

The “gates of the Necronomicon” is an initiatory system in which one walks up the tree of life and down the tree of death, to ultimately abolish the ego and form union with one's holy guardian angel....though the Necronomicon gates takes a lifetime of western ceremonial magick practice, and compacts it down to a span of ten - twenty years or so.

The gates, once completed will subtly change you DNA. This is supported by the gate demons “firik and Pirik” (mentioned in the book of the calling) who form the double helix so often used in medicine and to represent DNA. What is meant by DNA change is that your nepesh is brought forth and purified by the gates, which then leads to HGA union. When you begin opening the gates, remember that you are spiritually traveling to that God's sphere, and thus to be respectful of the gate.

It is necessary to select a moon of purification. By this, you begin on the first night of a new moon and walk the gate at the end of the moon's cycle when it is full. (This is roughly one month's time) Be sure to check the net for moon calendars as they are all over google. For the space of one moon, one is not allowed to have a sexual release, no meat for the last seven days, and no food whatsoever for the final 3 days. Other than the obvious cleansing properties of fasting, and energy retainment during abstinence, they serve another purpose. To deny the Nepesh and cause it to rouse up at which time is purified by the gate you are walking. If you not used to fasting, please consult your physical ahead of time. It says that one may “worship at the temple of Inanna” This means that you may perform sexual acts to long as the act is with Inanna.

As per the proceedings, the “Thanksgiving to the Gods” and the invocations which you use to invoke the three great elders is the Conjunction of the Three found in the Watcher Chapter in the Necronomicon.

Let's back up a bit. The Nepesh is a kabalistic term (correct me if I am wrong on this Nero) that refers to the part of us that is primordial. The instinct that says “I am hungry, I kill man for his ice cream cone” is part of the nepesh. No emotion, sheer survival, hence Simon's continuous ranting about a primordial state. It is the base that Homo sapiens were born with.

The theme in the Necronomicon is that we are born from the blood of Kingu, and thus inherently “evil” or impure. The gates of the Necronomicon rid ourselves of this and elevate us to a state of purity (HGA)...this is what is also meant by the DNA comments earlier.

When Nero and I were theorizing about all of this, he said that GD rituals such as the LBRP, LBRH, etc. were in part designed to do this over the span of a LONG MANY OF YEARS. They gates do it MUCH QUICKER in a more unusual fashion. Something to think about though. Regardie warns that even the MP can have adverse psychological effects on those not ready...imagine what the gates will do to someone, even one who is ready. The gates are dangerous, even to those that “know” and who are “initiated”.

Concerning the gate of ganzir (Sumerian for, roughly, hell): The Gate of Ganzir is

the gate of the Black Earth. Think of it as gate 0. After walking the first 6, you are ready (hopefully) to open up the gate to Ganzir (the tree of death). (The Gate of Ninib, or gate 7, is walked after Ganzir.) After opening it, you will have to walk THE WHOLE TREE OF DEATH AT ONCE. Make NO mistake about it, it is the MOST DANGEROUS ritual even mentioned in the book...hence why the full instructions aren't given. (Doing the ritual would be physical as well as spiritual suicide without having walked the Tree of Life previously)

FOR INFORMATION'S SAKE ONLY!!!

The method of opening the gate 0 is given in the Necronomicon (look closely), though it does not say how to enter. The scorpion man will reveal to you information on the gate 0, but he will NOT tell you how to enter. This information is gathered through your previous gate walkings as well as some research on the Mad Arab...for there is an incantation for entering. BUT TO DO SO WITHOUT THE KNOWLEDGE OF THE MARDUK GATE WOULD SURELY MEAN THINE DEATH and your spirit would be lost in the great abyss forever (no shit).

If you haven't noticed, I've been involve here with the theoretical aspects of the gates rather than explaining away the procedures involved in walking...this is because the Necronomicon explains in clear English (and Sumerian) how to do the walking...and for clarification's purpose, Simon clarifies it all in the Lecture tape on my web site. Though one note. You fall face first and go "into" the gate. This was at least my method of walking Nanna for the first time...rather than lying on your back and staring at the sky. Think about it, if you have the gate drawn on the ground, why would you want a second gate opening above you? Having two gates open all around you kind of makes for a bad escape route if something goes wrong.

I would like to thank Nero for staying up those long nights theorizing all of this with me and explaining the kabalistic aspects of the gates.

Discussion

Question by **Baldric**:

I ask only for reference. How is the sigil to be drawn for the 8th gate determined? Would that be given by the scorpion?

Answer by **Ashnook**:

The gate of Ganzir design is something that becomes known to you during your journey....but think page 11.. It's a safeguard to prevent people from trying to walk it too early. I will say that there is a copy of the Necronomicon floating out there in PDF that was rewritten by a chaos magickian which shows designs for an 8th and 9th gate, but these gates are Lovecraftian and have nothing to do with the Simon Necronomicon's "hidden gates". Just letting you know incase you come by it and think that it is legitimate, because it's not.

I will say that Bob spoke of a "broken circle" when talking about the gate of Ganzir. Without giving anything away that which could be potentially dangerous, I will say that what he meant becomes clear when you find in the Necronomicon how to open Ganzir. If you realize it, please don't post it.

Question by **Grey Lensman**:

Nice to see people looking at the Nec for what it is, rather than dismissing it for what it isn't.

Regarding the Gates...

The Period of preparation

Hey, sorry to nit-pick but on page 46 it says "On the night of the Walking, which must be the 13th night of the moon, having begun on the previous 13th night."

Now to me that says that the period of preparation is one lunar cycle, 28 days or so. Yep: 28 days without sexual release. Woe indeed!

The 'Earth' Gate?

It's been pointed out that there is no Earth Gate in the Walking and I can't help but wonder: should there be one? Should there be a Gate Zero? Alternatively should the magician spend some time with the 4 Earth Gates used on the cardinal points, maybe working with the Silver Hunter, the Mistress of the Rising Star, the Angel and Spirit to prepare for the Walking proper?

Any thoughts?

Getting started with the Gates

I've also had the feeling that the Gate-Walking system has other missing bits.

Although I like to look at the actual Gate-Walking ritual itself as a 'catalyst' that can trigger many beneficial realisations and insights, in some ways it's still like a 'test' or 'exam': If you have all the required knowledge and experience then you get the password to go the next level.

But there doesn't appear to be anything with the specific purpose of bringing this required knowledge and experience into ones life prior to a Walking.

This implies to me that the actual Walking ritual itself should be the culmination of that particular stage, and that there should be a 'beginning' of the process where you can initially affirm your intention to walk the Gates and which acts to 'attract' into your life the knowledge and experience that you will need for a successful Gate Walking. Or, to put it another way, that 'exams' should come at the end of a course.

Some of the 50 Names will be useful here. Seals 39, 41 and 46 spring to mind.

I've also noticed that whilst working with the 50 Names I have received some small insights into the nature of my underlying beliefs about the use of 'Power'. If we hypothesise that these 'insights' are related to the Gate of Marduk (the Gate to which the 50 Names belong), then doing workings or meditations with the appropriate deity of the Gate would yield similar realisations - only ones more relevant to passing that particular Gate.

It's said that the Moon is associated with divination, so my intention is to call upon Nanna to assist with my Remote Viewing skills, for instance. Hopefully a by-product of this work will be to bring into my life the knowledge and experience required to pass the first gate.

I also welcome your (and indeed anyone else's) thoughts on the necessity, or otherwise, of doing this 'preparatory' work.

Answer by **Ashnook**:

Hey there! You are correct about using one full lunar cycle.

The Necronomicon's interpretation of earth is different than in other western systems, in the Necronomicon the earth is considered impure. It is called the Black Earth in the book and is gate 0. But gate 0 is NOT to be walked until after the Marduk Gate has been passed, for gate 0 is the Gate of Ganzir.

The four gates should be explored and worked with by the simoniconist LONG before opening the initiatory gates. While they are used in the Gate Walking, they are used in almost every ritual...and trust me, they are POWERFUL and can be the difference in a FAILED operation and a SUCCESSFUL one....and by successful, I mean walking away alive and sane. When those gates are opened (the four gates of protection), ALL spirits tremble in awe and fear. They open up vortexes (I know it sounds corny, but best way that I can describe it) to their respective gods.

The preparatory work involved is your path. The Necronomicon KNOWS when you ready to pass through the next level. This is a bit hard to explain, but bear with me lol. I don't know if you are up to par with American politics, but think of it like this. Federal Judges are appointed, they can not run for office, and essentially there is nothing that they can do to get themselves nominated EXPECT be a good judge. Same thing applies here. You study and grow, and when you are ready, the Necronomicon will let you know. It has been the experience of many, including myself, that when you are ready to begin the walking, your tools and the gate sigil will make itself available to you. While I have not begun the walking process, the Necronomicon has made it known to me that I am, spiritually at least, ready to begin

with the Nanna gate. For years I had searched for someone who would craft the gate sigil, until finally earlier this year someone sprang up and made it for me....then disappeared as quickly as he came. Only one more tool has to make itself known to me. This is how the Necronomicon lets you know that you are ready....you can search hi and lo, but the tools will NOT come to you all at once, nor will they come to you until you are ready to use them. Essentially, there is no prep work to begin the gates, you study, practice, and grow. When you grow enough, it will be made known to you.

Over the course of my studies, ive sifted through many emails and conversations of those who have walked the gates. I can say the following with confidence: Ive only personally known three who have succeeded (there have been many others, but three that I have known)...and they succeeded because they LISTENED to the Necronomicon as far as when they were ready to advance on to the next gate...and when they were not ready. ALL others have FAILED. If you do NOT listen to the Necronomicon, IT WILL BE DANGEROUS and the Elder Gods will forsake you, their protection you will not have. I dont want to spew out the same old crap about the Necronomicon being dangerous...all systems that produce any real results can be dangerous, but this is one part of the Necronomicon than can really mess you up. The gates are dangerous, but you WILL succeed if you are ready....if you choose to walk when not ready (you can force it open without being ready and without the gate sigil), you will FAIL...its as simple as that. Drug addiction, insanity, possession, 5 years of a "dark night of the soul", etc. But again, if you are ready to pass to the next gate....although you will be tested....you will succeed.

Now that I'm done preaching about the dangers of walking the gates when not ready, lets make the mood a bit lighter lol. What do you call 1000 lawyers chained together at the bottom of an ocean.....a good start!

Back to the topic at hand lol.

Do not confuse the 50 names of Marduk his gate spirits, for they are not the same. The 50 names of marduk are aspects of Marduk himself. While they are all independent entities, they are....at their purest point....pieces of Marduk himself. Working with a particular God will not increase your chances of being ready for that gate, because your admission to the next gate is judged not by your affinity with the gate, but by your overall spiritual growth. While working with Nanna will not DIRECTLY increase your chances of being ready for the first gate, it will help you grow spiritually (not specifically the remote viewing, but doing the magick in general and studying the Necronomicon)....SO in the grand scheme of things, it will indirectly get you closer to the gate.

Continued Question by **Grey Lensman**:

Thank you for your thought-provoking reply.

There is, however, something still bothering me about all this. I'll try to explain myself further.

To use your analogy of the Federal Judge: they can't appoint themselves. Fair enough. But as you say what they can do is aim towards being the best judge that they can be.

They (hopefully) know what a judge should do and what the results of 'good judging' should be and how a 'good judge' is defined. And presumably they can compare their

own performance against these expectations and take remedial action should it be necessary.

But by what yardstick can we measure our own spiritual - magical - personal development?

To drift into a college metaphor: If you join a course you might be told that to pass you need to attend lectures and read books to increase your knowledge. Now if you just attended lectures at random and read books at random then sure your knowledge would improve but how many extra years would it take to pass the course? How much more effective would it be to just attend the lectures and read the books related to the course!

I know some people who consider themselves to be 'spiritually enlightened' or 'illuminated'. I consider them to be misguided and self-deceived, but I am open to the possibility that here and there I too may follow the 'path of the mystical-sounding but essentially useless' and also not notice.

So the idea of just learning and working blindly and hoping that I'm vaguely going in the right direction is (to me, at least) anathema.

Ashnook, I first got hold of the Nec sometime back in 1990 or thereabouts and did nothing with it. Fifteen years later I find myself right back here with the Nec sat in front of me once more. I do not particularly want another 15 years to drift by.

You might say that the last 15 years have possibly been part of my path, where I've gained the wisdom that I need to work with the Nec. That is possible. If that's the case then one of the things I've learnt in that time is that the mind is goal-oriented. If it is given a clear and specific goal, subconscious motivation toward that goal and a context in which the reaching of that goal 'makes sense' then the mind is capable of some awesome things. Being a magician and actually doing the rituals themselves gives us our context.

There is a term called the 'Critical Path', which essentially means a list of the key (or 'critical') steps in any task that absolutely must be performed in order for the task to be successful. One reason why many instructions fail is because the people writing them make certain assumptions about what their readers know. At these points the 'critical path' becomes implied rather than explicitly defined and success totally relies on those original assumptions being correct. The person following the instructions may end up lacking a vital part of the puzzle.

My concern is that having the 'goal' of Gate-Walking as being somewhat hazy, an assumption is being made that somehow the mind of the Necronomicon Gate aspirant will 'fill in the gaps' with the correct pieces. How much of the results of the gatewalking come from the beliefs and expectations of the magician, and how much comes pre-programmed from the Nec itself?

Leaving the mind of the aspirant to make up the details may be a good idea in some respects because then it allows the experience to fit their own needs and personal mythology, but one possible downside of this reliance could be that the experience of walking the gates may be incomplete or simply not as life-changing as it could (or should!) be.

So I'm considering that it may be a very good idea to spend some time thinking about what it is that could be achieved by Gate Walking, what the deeper implications of personal evolution really are, and how this could fit in with the life you want to live - and then to communicate that information as clearly and as specifically as you can to your mind.

Maybe call up ARANUNNA, LUGALANNA and GIBIL, and enchant upon yourself a successful passing of the Gates and completing your HGA / True Will / Higher Self / Evolved Self / Whatever integration. This visualisation should also feel emotionally compelling. (This is where we get the 'subconscious motivation' into it as well) You may also decide to repeat this ritual with the respective deities of the Gates.

Anyway I hope you see what is bothering me about all this, and that it isn't just coming across as a mad rant. I leave it with you to mull over.

Possibly you may think that the magick of the Necronomicon will sort out these details and that I am concerned unduly.

Who knows!?!

I suppose the proof of it will be the results.

Continued Answer by **Ashnook**:

Whew, long post lol. I'll try to the best of my ability to answer my friend.

The yardstick:

It is quite true that other systems have methods of letting you know where to start and what to do next before pathworking...for example, the G.D.'s outer order. In the outer order, you start out at neophyte and work your way up with each element. You are given a specific reading list, daily ritual work, and at the end you are given a test to see if you are ready to move on to the next phase. The Necronomicon does not have this, obviously. It leaves it up to the practitioner to decide how to go about this. Your choices are either

A.) Do some other outer work i.e. the GD outer order or OTO to achieve "balance" and some closeness with your HGA...then begin the gate process.

B.) Start with the Necronomicon as a focal point for your outer work (before walking the gates).

Simon suggests A. in his lecture tape...and the Necronomicon does at times make the assumption that you are already acquainted with magick. For example it does not list STEP BY STEP how to summon one of the fifty names, but it does list how to do it....

If you go with B., some basic knowledge of CM is necessary. For example, performing a couple of angelic evocations and learning the MP and LBRH are both good primers before engaging in Nec work. One could, if they feel it is necessary, design a sort of outer work for the gates. For example, one could exchange the various G.D. rituals in their outer order for various Necronomicon rituals.

You might say that the past 15.....

That really all depends on what you have been doing (magickally) the past fifteen years my friend. If you have been lethargic, than I would say that perhaps you have veered off from your path. If you have been training and working than perhaps it WAS indeed necessary....I really don't have an answer for you concerning that.

Leaving the mind of the aspirant to make up...

I am going to be very honest here and say that many of those who start out with the Nec to in fact go to other systems because it does not provide a curriculum specific. Though on the other hand, many who go about magick often times experiment with the Necronomicon WHILE doing other work.

"So I'm considering that it may be a very good idea to spend some time thinking about what it is that could be achieved by Gate Walking, what the deeper implications of personal evolution really are, and how this could fit in with the life you want to live - and then to communicate that information as clearly and as specifically as you can to your mind."

This is a very good idea, to understand the Gates as a pathworking system, do a google for the Tree of Life as the Gates is just the Nec's interpretation of that. How does the ToL enable you to "control the affairs" of you life? You correlate that to the description of each Gate and think about for example the Nebo gate who is "the keeper of knowledge". Think for a moment that perhaps walking this gate will purify (and bring to consciousness) that aspect of your brain that deals with analyzing and interpreting knowledge.

"Anyway I hope you see what is bothering me about all this, and that it isn't just coming across as a mad rant. I leave it with you to mull over."

I do understand what is bothering you, and I don't believe it to be a rant. After talking to Nero about pathworking and theurgy, my wanting for some outer-order work...though still with the Necronomicon current, and YOUR posts; I've began working out an outer order curriculum for the Necronomicon to prepare one for pathworking with the book. It is not complete, but once it is I will PM you with it. (give me a couple of days)

So in turn, I must thank you friend.

I hope that this has in some way helped you, it certainly has helped me realize the need (besides my own recent feelings) for a place to start with the Necronomicon and a curriculum.

Lesson 9: The Coven and Your Journey as a Priest

Throughout the Necronomicon, there are talks about the ancient ones having to be held back. It talks of the wicked worshipers of the serpent.

The worshipers of the serpent are the followers of the Ancient ones, and have always been with us. Some, as the Necronomicon says, do not know what it is that they do...but they still worship the Ancient Ones. The ancient one's agents are to be known by the "mark" of the beast. Principally, they give power to Tiamat. If you are familiar with modern interpretations of John's Revelation and the "NOW", many parallels can be drawn here. The Ancient Ones ever seek entrance to our world to wreak havoc upon us and mock our gods.

It is the duty of the priest of the covenant to prevent this. Chiefly it is his duty to prevent the Ancient Ones from gaining power in our world. Among his duties is to perform the "Incantation Against the Ancient Ones" when the "great bear" (big dipper) hangs from his tail. Roughly, this happens during the American summertime, though of course you will need to do research on the position of the big dipper depending on your geographical location. At times, when thou art called upon, thou must perform the "conjuration against the seven liers-in-wait"...perhaps because they are gaining power. Whenever you feel that an Ancient One, or perhaps his/her servant, has gained entrance into our world; you must act accordingly. One must drive it back to the underworld, and by the proper methods, one must close the gate from whence it came and seal it off.

As per becoming a priest; it is not something you choose, a spirit in FULL visibility will make itself known to you at which more will be learned about the initiation process.

Discussion

Question by **Qryztufre**:

Do you actually believe all the hype between the ancient ones and the average priest or do you feel it really hype brought about by the HPL connections?

Did an entity come to you when you said "hey, I'm a priest"? If yes, could you relate a bit more of that story?

Answer by **Ashnook**:

The average priest does engage in magickal combat with the Ancient Ones, albeit it is NOT something that happens everyday lol. I really don't think that the HPL connections have anything to do with priesthood.

I had never made myself a self proclaimed priest, only after to become one. After working with one of the fifty names extensively, he appeared with another entity when I had summoned him, who spoke of the covenant, priests, etc. It was at that point that I began exploring what the priest's role was with the Necronomicon.

Baldric: There are many ways to gain a stronger connection with the Elder Gods, one method is worship. You will also gain a DEEP connection with them once you begin your gate walking journey (don't rush it though lol). It has been said by some Simon Necronomicon practitioners that "The Necronomicon chooses its own... and they will know it."

Sung: The Ancient Ones, while do represent EVIL, are independent beings. Kutullu is the MALE aspect of TIAMAT and roughly equates to the Leviathan discussed in the Christian Bible. The battles with the Ancient Ones are quite real, though are rare and usually not completely random.

Appendix A: General Discussions

(Valuable posts not directly related to a particular lesson.)

Question by ?:

1.) *As I stated above, I have a background in 'natural magick.' Will any of that training (c.g. meditation, trance, energy raising, circle-construction, spell/ritual formation etc.) serve me in good stead for Ceremonial Magick (the Nec. in particular to begin with), or will I have to 'unlearn' all that I've learned.*

2.) *Normally, I've been loathe to use magick, lest the circumstances be dire, or of utmost urgency. This has led me to believe that I am rather "unpracticed" in magick, although the theory, ethics, basis, science thereof is something I can claim great knowledge of. Will this serve for weal or woe in my practice with the Nec.?*

3.) *I was very aware that references were made several times regarding intrinsic "traps" laid for the unworthy within the text. However, I found despairingly few methods of "disarming" these traps. Can anyone shed any light on that subject? First rule of the jungle: Don't mess with something that might eat you.*

4.) *Is it just me, or is the Mad Arab seemingly harried and hounded at every turn in the book by the gods know what? The text reads like the writer is a man being chased by a monster, and he hurriedly scribbles down notes, in fear and hope that his words won't be lost....it leaves one with a feeling of dire urgency and....dread?*

5.) *Here's a very simple one. The question was already posted but, alas, the answer was PMed. What is the elusive Orielibus (sp? Don't have the text in front of me) grass?*

6.) *I read often about mixing Goetic and Necronomiconal methods in the summonings (conjurations). Is this truly effective? I ask because I do plan to thoroughly investigate many types of Ceremonial Magick, and if I may find processes which are universally applicable, this would prove to be very advantageous and expeditious to the learning experience as a whole.*

7.) *This leads into my next question. Being a highly analytical and systematic person, I like to have everything bulleted and outlined. What -is- the exact Necronomicon process? (i.e. a step-by-step process from ritual preparation to circle casting to actual summoning) I realize Ashnook provided a VERY versatile and useful list on his website. However, that appeared to be slightly "Westernized." I ask from the standpoint of Necronomicon procedures only...*

6.) *Assuming that I have enough sense not to kill myself with the ritual sword, and enough metaphysical knowledge not to cast the circle around the triangle, what would be some other "beginner tips" for working with the spirits of the Nec? (I realize the lessons cover a great deal of this, but I was looking for more specific "You MAY do this, but definitely DON'T do this.")*

7.) *Let's face it, I'm poor. My last question is. What is the bare-bones essential ritual*

parephenalia that I will need to work with the Nec. in particular, other Ceremonial Magicks in general. (i.e. "universal tools.")

Thank you so much for taking the time to read my post, and thanks also in advance for answering my questions. I hope that I do not appear too ignorant of the subject.

Answer by Ashnook:

I'm glad to hear of your new interest in the Necronomicon. It is a journey of some truly amazing stuff my friend. I'm not surprised to hear that it called to you on a subtle level. Most of those on this board who practice with the book have also felt the call. The Necronomicon speaks to us on a molecular level. That is to say, it speaks to the part in us which has stayed with us from our first incarnation. The gods in the book are the first to be worshiped, and the names you call them by are the first names given to the gods which are ever present even in today's world (Allah, Adonai, Zues, etc). I will answer your questions in the order which you proposed them.

1. Never "unlearn" that which you have already learned. All magick is magick, and the theories that you learn in one style of magick are essentially the same as those you will learn in other systems. For example, you mentioned banishings. The method that you learned to banish under "natural" magick might be different than what most CMs would employ....but essentially it is the same. Remember that magick can be defined (loosly) by three parts: Will, imagination, and formula. It is your Will to banish whatever energies are present. You use symbols (imagination) to manifest, or bring, your Will to the conscious level. Together, Will and Imagination make up the majority of Magick. Formula is the last part. While important, makes up only a small part of Magick. Formula is defined by what symbols that you choose to employ in the ritual. You might imagine a tree stretching to the bounds of your temple until all is banished, while a traditional CM might use the elements and arch angels. Essentially though, the same action and reaction occurs.

2. We use magick every day of our lives. Remember that magick is composed mostly of your Will. You exert your Will upon the world every second of the day, though the traditional term "magick" might refer to exerting one's Will using ritual, or advanced methods of prayer. There is nothing wrong with doing this so long as you examine all aspects of what action you will take and what reaction will occur. You learn more and more of the theoretical aspects of knowledge through actual practice of ritual. Remember that using ritual, especially in CM, is not just about getting material gain. It is often about obtaining knowledge and self enlightenment. While I can understand your hesitance to use ritual for material gain only in certain circumstances, you shouldn't be hesitant about using magick for self enlightenment.

3. There are essentially three sections of the book that lay traps. Banishing, the Watcher, and the Gates. Put bluntly, banishings do work with the Necronomicon....so that is over. The Watcher should be worked with, without fear, to learn more about it's nature. Finally, the traps laid out in the Gate walking process are there for a purpose. When one is truly ready for the Gates, the traps will reveal themselves to the magickian in various manners.

4. The Mad Arab is a fictional character who serves a few purposes. First, read his "diary" to learn more about the nature of the Necronomicon. Many underlying techniques are given by him. Second, it shows the reader what happens to those who quest to strive above the Elder Gods. Last, though most certainly not least, the

Mad Arab's dialogue serves to create a sort of horror....in short, it makes the book sell.

5. It is an herb called Nettles. I can be bought in many forms from any health food store. If one is not near you, you could order it in a tea bag form online. On the other hand, almost any herb, grass, or incense will substitute just fine.

6. That depends. One can certainly work with the system from the view that it is a grimorie to be worked with in a Western Setting. From this viewpoint, one can easily work with the book....though if one chooses to never go beyond this, the more "hidden" parts of the Necronomicon will never reveal themselves to the magickian. Working though a "goetic" setting can, at first, be beneficial IF that is what you are already used to...until you get used to the energies used in the Necronomicon.

7. Nero has a great outline of how to perform evocations via the Necronomicon method. Do a search for "Necronomicon", limiting it to only the threads started by Nero to find it. Though to be honest, you will learn in time that evocation does not need to be very structured. In short, you make a connection with an entity and call upon it to manifest itself before you. Pick up a copy of Konstantinos's "Summoning Spirits" and start working with it.

(Appendix C contains Frater Nero's "Short Guide to Necronomicon Working.")

Answer by Ashnook ON Watcher Sacrifices:

Debo, you sacrifice bread and pine resin (pine chips will do fine) to the watcher. The only thing not listed in the book is the infamous "oliberos". Oliberos is an herb called Nettles, though it can be substituted with other herbs or incense. I don't recommend blood or virgin lambs as that would be over kill.

Question by Debo:

In your first lesson, you mentioned that many regard the Necronomicon a book of "dark" energies.

Could you possibly extrapolate on what you mean by "dark" as it pertains to the Nec? I understand the energies conjured in this system are quite old (though the work itself may not be). Is there a relationship there? As many of you have said, and I can attest to myself, the book has its own energy. I guess the energy that I'm feeling is the impetus for my question. It DOES feel darker...heavier...older...all at once. But it does not feel malignant at all. My question may be hard to answer. How can one quantify such an energy as that produced by the Nec?

I would really like to know because I am very leery of working with a system that may bring about negative energies (more so than with any other working of this sort) that can bring me down. I'm already having trouble with that anyways >.<

Anyways, the question is a hard one for me to ask, as the feelings I'm curious about are not easy to put into language. And, as I'm sure you'll all have noticed, I can't say anything succinctly. (Sorry >.<)

Now, thus far I have not engaged in any of the rites set forth in the Nec. This is because I have been taking time to really study the information, and am making an attempt to get a glimpse from all angles. Not to mention, I am not without a little doubt, and a small portion of fear, or apprehension...yet another difficult one to

define. In your lesson about the Gates, you laid a fairly heavy caveat on that. I believe I would like to begin my Nec. workings with passing the first Gate. Unfortunately, as per your lesson, I do not suppose I am meant to do so yet, as the materials and mindset necessary have not presented themselves. Does this mean I should halt my studies, and come back at a later date? I guess I'm wondering if this is something I should be doing right now, since it would appear that the Forces are aligned against me. Or....could it perhaps be that the challenge has been placed before me that I may overcome it? I would really appreciate any input you all could offer me. Thus far, your advice has been indispensable, and I thank you all very much. This class has helped me very much in my journey to explore Theurgy and CM in a broader spectrum, and a system I feel a connection to in a narrower spectrum.

Answer by Ashnook:

By "dark", I did not necessarily mean something malignant or evil. The energies of the Necronomicon may seem that way at first though because of the nature of the energies employed. The energy is almost what one could call primeval in that it stems from a time that our minds haven't been subjected to in many thousands of years. "Dark" is the closest word to describing it, though dark does not necessarily denote evil. The magick in the Necronomicon is what you make it.

If you work with the Elder Gods with the Intent and Will of something higher and filled with the Almighty, than it is "good". If you work with the Ancient Ones contained in the Urilla text (toward the back of the Necronomicon) with the intent of hurting others and establishing power over the Elder Gods, than surely you are committing an evil act. Good and evil aren't necessarily presented correctly here though. In terms of the Necronomicon, the good that the Elder Gods represent is "existence", whereas the Ancient Ones seek to destroy all Creation.

Think of it like this. In your hand you hold a yin/yang necklace. One side represents positive, and the other negative. This is life. But there is another force, the Ancient Ones, who seek to destroy all of it.... positive and negative.

All systems will produce Negative energies, at least any system worth working with. It is a part of the process of learning and growing. In the Necronomicon, there is a passage that says, "How can one battle that which rides upon the winds if one does not know the winds". The fail-safe is this though, the Necronomicon reveals more and more of itself to the neophyte as they are ready to receive the information. So long as you don't go and do anything stupid like try to resurrect Kutullu LOL you'll be all right.

Get the Necronomicon Spell Book and start today. Follow the instructions in the book and start. It is a perfect place to start with the book, and for the most part is pretty failsafe. If you doubt your Will and your ability to superimpose your Will upon the universe, you will always fail. You are a POWERFUL magickian. You are made in the image of GOD. What does this mean? This means that you are an incarnation of THE ALMIGHTY (not the Christian god, but the energy form from which all life and death flows from). The only limits to magick are your own. This does not mean to be a crazy and self diluted idiot lol, but rather to realize that there is nothing, with practice and study, that you cannot attain.

F*ck fear. Fear is not your friend. If you have fear in you, entities from every system will play on that fear and f*ck you up. Abolish fear. You are a GOD. You are the incarnation of GOD. Heaven is WITHIN you. When you realize this, you will have come a long way, but telling yourself this and actually realizing it are two different

things. Over time, through practice, you will come to understand the meaning of that statement. You see, learning magick is maybe 10% theoretical book knowledge, and about 90% actual practice.

DO NOT HALT YOUR STUDIES! Too many have left the Necronomicon for long periods of time believing that the book will bring everything to them. YOU must search for it.... and only then will the Elder Gods manifest themselves to you, ready to guide you further in your path. The gates are not a starting point friend. At least a few years of prior work with the Necronomicon is required before venturing into the gates. If working with the Necronomicon would be akin to being a scientist, you working with the gates right now would be like a kid fresh out of high school being thrown into a nuclear reactor core and told to fix it before ever having even taken one college course in basic physics etc. Work with the spell book while studying the process of evocation. Then, start summoning some of the 50 names of Marduk. Work with some of the Incantations as well, get used to the system, and immerse your self in the system. When you read this, download of copy of the spell book and pick a spirit to work with. In fact, work with MALAH. He is the one who gives courage to the priest. Follow the instructions in the spell book and record your experience. Go friend, go right now and call upon MALAH. PRACTICE MAKES PERFECT.

To Wolfsbane: Your meditations serve you well. Take all nine planets and add the sun and moon. Now you have the number of inner gates that exist. Take the planets not mentioned in the book and you have the locations of the 9th, 10th, and 11th gates. Here is a hint, earth is a gate which is mentioned in the Necronomicon.

Question by Inebriotep:

I've had the simon necronomicon for about 6 years, longer than I've been practicing ceremonial magic. I never treated as more than a curio, but recently i've been drawn to it. As chaoism hijacks all forms of magick, lately i've been considering passing through the gates, using chemically obtained consciousness/sensory deprivation.

The literature in the section about the 7 gates alludes to the gain of concrete knowledge after passing through the gates, or I have misinterpreted it. This is an interesting subject.

I visited your website; the solar meditation is an excellent contribution.

Answer by Ashnook:

While in each gate you do learn certain magickal rituals and techniques, they are mostly and inward journey into the self much like any other initiatory system. Before venturing in though, create a good relationship with your watcher.

Appendix B: A Discourse on the Covenant (by Qryztufre)

I'll elaborate on the Covenant a bit (from my trusty Armchair)...

First off, I'm skipping all the references to the "watchers" in connection with the Covenant, as I'm pretty sure you are referring to the interactions between man & the Gods...if you need to know more about that then feel free to speak up & I'll search my files a bit more fer ya. The only thing I'll say on the matter is that should a practitioner of the Necronomicon break the Covenant the Watchers will tear them a new one.

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Book three of the Magan text likely is the best example in the NEC for referencing the meaning of the "Covenant".

Three

Of the Forgotten Generations of Man

And was not Man created from the blood of KINGU
Commander of the hordes of the Ancient Ones?
Does not man possess in his spirit
The seeds of rebellion against the Elder Gods?
And the blood of Man is the Blood of Vengeance
And the blood of Man is the Spirit of Vengeance
And the Power of Man is the Power of the Ancient Ones
And this is the Covenant
For, lo! The Elder Gods possess the Sign
By which the Powers of the Ancient Ones are turned back
But Man possesses the Sign
And the Number
And the Shape
To summon the Blood of his Parents.
And this is the Covenant.
Created by the Elder Gods
From the Blood of the Ancient Ones
Man is the Key by which
The Gate if IAK SAKKAK may be flung wide
By which the Ancient Ones
Seek their Vengeance
Upon the face of the Earth
Against the Offspring of MARDUK.
For what is new
Came from that which is old
And what is old
Shall replace that which is new
And once again the Ancient Ones
Shall rule upon the face of the Earth!

And this is too the Covenant!

It goes on about the Decent of Ishtar and how Ereshkigal lets her pass each gate in accordance with the [Covenant](#). The NEC version is slightly different then that...but it's close enough If you want a copy of the NEC version PM me with your email address as it's kinda long.

In the very beginning of the book (**1st Testimony from the Mad Arab**) it has an image of a 5 pointed star (line drawing) followed by...

...the first is the sign of our Race from beyond the Stars, and is called ARRA in the tongue of the Scribe who taught it to me, an emissary of the Elder Ones. In the tongue of the eldest city of Babylon, it was UR. It is the Sigil of the Covenant of the Elder Gods, and when they see it, they who gave it to us, they will not forget us. They have sworn!

The Book of the **Entrance & of the Walking**, as well as the **Incantations of the Gates** both speak of the Covenant. The priest **MUST** do the rituals **CORRECTLY** and in **ORDER** *as is put down in the Covenant; else thou art surely lost*. The incantations themselves each contain the lines...

<god name> <god title> Remember!

In the Name of the Covenant sworn between Thee and the Race of Men,

It is said in near the end **Entrance & of the Walking** that the laws were written so that none should be able to walk though the abyss unless one has first passed through ALL of the gates. (Where it also hints at gates passed the last one given in the book!)

In the **Book of Calling** it is said that the Seal of the Covenant was given to the Priests of the Flame and that they are the ones that sealed the gates between this world and the next...though, this may be an entirely different Covenant.

It is apparently written in the covenant that one must never try to 'free a spirit' or more the bones of the dead, as it breaks the ancient laws and should bring the curse of generations upon the priest.

According to the 50 names, should you wanna know more then I can teach you call upon...

ARANUNNA -- Understands the Magical Covenant and the secrets of the Gates.

IRKINGU -- Captured Kingu so that Marduk could create man, and seal the Covenant.

KINMA -- Ensures that the Gods stay within the confines of the Covenant.

In the **2nd Testimony** the Mad Arab speaks of making sure that your Sacrifice is of the correct size. And that the Scorpion Man can only be summoned at night (for it is

written that he can not rise his head above the sun).

I'll end by quoting from the Mad Arab once more (from the **Urilia Text**)...

And a man may cry out, what have I don't, and my generation that such evil shall befall me? And it mean nothing, save that a man, being born, is of sadness, for he is of the Blood of the Ancient Ones, but has the Spirit of the Elder Gods breathed into him. And his body goes to the Ancient Ones, but his mind is turned towards the Elder Gods, and this is the War which shall be always fought, unto the last generation of man; for the World is unnatural. When the Great KUTULU rises up and greets the Stars, then the War will be over, and the World be One.

Such is the Covenant of the Abominations and the End of this Text.

Appendix C: A Short Guide to Necronomicon Working (by Frater Nero)

Step One:

As with any work it is proper to begin with a purification. Begin by taking a ritual bath. While still in the bath say the following:

Preliminary Purification Invocation

Bright One of the Heavens, wise ISHTAR
Mistress of the Gods, whose "yes" is truly "yes"
Proud One among the Gods, whose command is supreme
Mistress of Heaven and of Earth, who rules in all places
ISHTAR, at your Name all heads are bowed down
I . . . son of . . . have bowed down before you
May my body be purified like lapis lazuli!
May my face be bright like alabaster!
Like shining silver and reddish gold may I not be dull!

After you have said the words fully submerge yourself in the water and wash yourself clean. Drain the water and remove yourself from the bath. Dress in your ritual clothes as well as your consecrated frontlet of calling and silver amulet of protection around your right wrist.

Step Two:

Now that you have purified your body you must purify your space. Go to the area of your working. You should have already drawn and set up your double circle, mandala, and seals, facing north say the following purification spell:

ENU SHUB
AM GIG ABSU
KISH EGIGGA
GAR SHAG DA SISIE AMARDA YA
DINGIR UD KALAMA SINIKU
DINGIR NINAB GUYU NEXRRANIKU
GA YA SHU SHAGMUKU TU!

Now scatter salt sixty times about your circle. I prefer sea salt but it does not matter.

Step Three:

Now that you are pure in body and space the book says it is time to call upon your personal gods. This is interesting to me since it does not say to call upon the Sumer/Babylonian gods the Necronomicon covers. I take this opportunity to include contemporary ceremonial rituals at this time.

I pray for protection then perform Lesser Banishing Ritual of the Pentagram, the Lesser Banishing Ritual of the Hexagram, followed by some sort of invocation, either the Bornless one or a similar hermetic one.

Step Four:

Now that you are fully prepared it is time to open the quarter gates. Stand facing north with your arms out and legs apart forming the shape of the ARRA sign to remind the gods of the covenant which by that right you can call open the gates.

Say the following:

Invocation of the North Gate

**Thee I invoke, Silver Hunter from the SacredCity of UR!
Thee I call forth to guard this North Place of the Most Holy Mandal against
the vicious warriors of Flame from the Principalities of DRA!
Be thou most vigilant against the UTUKKI of TIAMAT
The Oppressors of ISHNIGARRAB
The Throne of AZAG-THOTH!
Draw Thy bow before the fiends of ABSU
Loose Thy arrow at the hordes of Dark Angels that beset the beloved of
ARRA on all sides and in all places.
Be watchful, Lord of the North Ways.
Remember us, King of our Homeland, Victor of Every War and Conqueror
over Every Adversary.
See our Lights and hear our Heralds, and do not forsake us.
Spirit of the North, Remember!**

While still in the body form of the ARRA sign and still facing north say the following:

Invocation of the Eastern Gate

**Thee I invoke, Mistress of the Rising Star.
Queen of Magick, of the Mountains of MASHU!
Thee I call forth this day to guard this Most Holy mandal against the Seven
Ensnarers, the Seven Liers-In-Wait, the evil Maskim, the Evil Lords!
Thee I Summon, Queen of the Eastern Ways, that thou mayest protect me
from the Eye of Death, and the evil rays of the ENDUKUGGA and
NINDUKUGGA!
Be watchful, Queen of the Eastern Ways, and Remember!
Spirit of the East, Remember!**

While still in the body form of the ARRA sign and still facing north say the following:

Invocation of the Southern Gate

**Thee I invoke, Angel, Guardian against the URULU Dread City of Death, Gate
of No Return!
Do Thou stand at my side!
In the Names of the most Mighty Hosts of MARDUK and ENKI, Lords of the
Elder Race, the ARRA, do Thou stand firm behind me!
Against PAZUZU and HUMWAVA, Fiends of the Southwest Winds, do Thou
stand form!
Against the Lords of the Abominations, do Thou stand form!
Be Thou the Eyes behind me,**

**The Sword behind me,
The Spear behind me,
The Armour behind me.
Be watchful, Spirit of the Southern Ways, and Remember!
Spirit of the South, Remember!**

While still in the body form of the ARRA sign and still facing north say the following:

The Invocation of the Western Gate

**Thee I invoke, Spirit of the Land of MER MARTU!
Thee I invoke, Angel of the Sunset!
From the Unknown God, protect me!
From the Unknown Demon, protect me!
From the Unknown Enemy, protect me!
From the Unknown Sorcery, protect me!
From the Waters of KUTULU, protect me!
From the Wrath of ERESHKIGAL, protect me!
From the Swords of KINGU, protect me!
From the Baneful Look, the Baneful Word, the Baneful Name, the Baneful
Number, the Baneful Shape, protect me!
Be watchful, Spirit of the Western Ways, and Remember!
Spirit of the West Gate, Remember!**

Now that you have called upon the four quarter gates it is now time to unite them together and fully open them. While still in the body form of the ARRA sign and still facing north say the following:

The Invocation of the Four Gates

**MER SIDI!
MER KURRA!
MER URULU!
MER MARTU!
ZI DINGIR ANNA KANPA!
ZI DINGIR KIA KANPA!
UTUK XUL, TA ARDATA!
KUTULU, TA ATTALAKLA!
AZAG-THOTH, TA KALLA!
IA ANU! IA ENLIL! IA NNGI!
ZABAO!**

Sit down in your mandala and experience the power of the open gates.

Step Five:

Now before you can safely call the fire god you must show subservience to Enki. The book makes reference to a modified line from the Chaldean oracles. You could make the argument that this is a hidden reference to consecrate by fire and water but since you have already purified your body and your space and the fact the book makes no other reference to this I take it at face value.

Sprinkle salt water within your circle and repeat the following:

Therefore the priest who governeth the works of fire, and god fire, Gishbar

called Gibil, must firstly sprinkle with the water of the seas of Enki.

Step Six:

It is now time to call upon the fire god. Repeat the following incantation:

THE CONJURATION OF THE FIRE GOD

Spirit of the Fire, Remember!

GIBIL, Spirit of the Fire, Remember!

GIRRA, Spirit of the Flames, Remember!

O God of Fire, Mighty Son of ANU, Most terrifying among Thy Brothers, Rise!

O God of the Furnace, God of Destruction, Remember!

Rise Up, O God of Fire, GIBIL in Thy Majesty, and devour my enemies!

Rise up, O God of Fire, GIRRA in Thy Power, and burn the sorcerers who persecute me!

GIBIL GASHRU UMANA YANDURU

TUSHTE YESH SHIR ILLANI U MA YALKI!

GISHBAR IA ZI IA

IA ZI DINGIR GIRRA KANPA!

Rise up, Son of the Flaming Disk of ANU!

Rise up, Offspring of the Golden Weapon of MARDUK!

It is not I, but ENKI, Master of the Magicians, who summons Thee!

It is not I, but MARDUK, Slayer of the Serpent, who calls Thee here now!

Burn the Evil and the Evildoer!

Burn the Sorcerer and the Sorceress!

Singe them! Burn them! Destroy them!

Consume their powers!

Carry them away!

Rise up, GISHBAR BA GIBBIL BA GIRRA ZI AGA KANPA!

Spirit of the God of Fire, Thou art Conjured!

KAKKAMMANUNU!

Immediately following you should light the prepared bowl with the signs and pine chips inside the double circle. Toss in the sacrifice to the watcher. Also light any incense you have at this time.

Step Seven:

Now is when things will start to get hairy. It is time to summon the watcher. Recite the following conjuration:

IA MASS SSARATU!

I conjure Thee by the Fire of GIRRA

The Veils of Sunken Varloorni,

And by the Lights of SHAMMASH.

I call Thee here, before me, in visible shadow

In beholdable Form, to Watch and Protect this Sacred Circle, this Holy Gate of (N.)

May He of the Name Unspeakable, the Number Unknowable,

Whom no man hath seen at any time,

Whom no geometer measureth,

Whom no wizard hath ever called

CALL THEE HERE NOW!

Rise up, by ANU I summon Thee!

Rise up, by ENLIL I summon Thee!
Rise up, by ENKI I summon Thee!
Cease to be the Sleeper of EGURRA.
Cease to lie unwaking beneath the Mountains of KUR.
Rise up, from the pits of ancient holocausts!
Rise up, from the old Abyss of NARR MARRATU!
Come, by ANU!
Come, by ENLIL!
Come, by ENKI!
In the Name of the Covenant, Come and Rise up before me!
IA MASS SSARATU! IA MASS SSARATU! IA MASS SSARATU ZI KIA KANPA!
BARRGOLOMOLONETH KIA!
SHTAH!

At the words **IA MASS SSARATU** thrust your sword into the ground inside your circle but in front of the AGA MASS SSARATU. Note I am talking about the sword of the watcher NOT the copper dagger of Inanna.

Greet the watcher and tell him what your intentions for this ritual is, instruct him in his duties. If you have given him his sacrifice and done everything up to this point correctly he will obey.

NOTE: This should go without saying but while the watcher is present, Do **NOT** leave the circle at any time for any reason!

Step Eight:

Now is the time to perform your working regardless if it is a spell or an evocation of one of the fifty names.

Step Nine:

Release the spirit if you performed an evocation.

Thank the watcher and release him by placing your left hand upon the sword and saying the following:

BARRA MASS SSARATU! BARRA!

Pull the sword from the ground.

Thank the fire god and release him.

Stand in the ARRA sign and close each quarter gate.

Perform the Banishing Crown of Anu, the Lesser Banishing Ritual of the Hexagram, and the Lesser Banishing Ritual of the Pentagram.

Pray and say thank you for a safe and successful working.

Finished.

Discussion:

Question by **BrotherM**:

Very nice work Frater, are you trying to suggest something to the Nec virgins here?

Answer by **Frater Nero**:

No nothing so vulgur. What to do seems to be a common theme with the Nec even though the book clearly says what to do, but it is scattered throughout. I figured I would compile it into the order I use for my workings. Not that this is a complete list by any means. It is general but correct. I left out many things, so you still need to do your own research. The last thing I want is someone going off my guide alone without knowing the book.

Question by ?:

Frater, a quick question... Where would you stick the watcher's sword if you were using a concrete floor for the evocation? Would having a container (bucket?) with soil inside the circle serve as a suitable substitute? Awesome work btw!

Answer by **Frater Nero**:

Yes that is what I do. I use a concrete square outside so I place a pot full of soil to use.